SMITH'S REPORT

On the Holocaust Controversy

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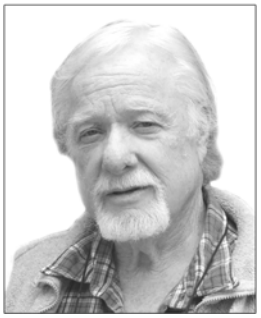

Serving the Revisionist Community since 1990

REVISIONISM TAKES CENTER STAGE

Grandmas Ashes

A play in seven scenes by

Stefano Giocamonte

Reviewed by Arthur R. Butz

The greatest obstacle to the spread of revisionist ideas remains the terror, whether legally formulated as in Europe to imprison such scientists as Germar Rudolf, or extra-legally formulated, as in the USA, to e.g. ruin the business of execution expert Fred Leuchter.

Under circumstances wherein the terror is inoperative, as when somebody reads a book in the privacy of the home, there are still obstacles. These obstacles, the principal two of which are examined here, draw their power mainly from psychology and cultural conditioning, not history. It is only fair to cite Hitler's explanation of one of the two, as set forth in one of the most frequently misrepresented passages in his *Mein Kampf*. In Chap. 10 he wrote that the Jews exploited

> "…the principle, which is quite true in itself, that in the big lie there is always a certain force of credibility; because the broad masses of a nation are always more easily corrupted in the deeper strata of their emotional nature than consciously or voluntarily, and thus in the primitive simplicity of their minds they more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods. It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously. Even though the facts which prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other

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LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it clear to me if I can use your name, or if you need to remain anonymous.

OREST SLEPOKURA

Back in 1988, nearly 20 years ago now, your newsletter red-flagged two films, *Betrayed* by Costa-Gavras, and *Talk Radio* by Eric Bogosian, that contained references to Holocaust revisionism. Which moved you to wonder if your own adventures in talk radio at that time—you were all over the place—might have contributed to those references being included in the film scripts of one or both movies.

Something similar happened last year with the Robin Williams movie *Man of the Year.* In it, Williams plays a Bill Maher–like TV comedian named Tom Dobbs who throws his hat into the presidential ring and, thanks to a nation-wide voting-machine computer-glitch, goes on to become the next president-elect.

Near the end of the film, a scene played out in the back seat of a stretch limo, finds President-elect Tom Dobbs en route to a TV studio to appear on *Saturday Night Live.* At which point one of his handlers, seated beside him, announces his decision to leave presidential politics and go back to working in television. He says: "I have a glorious love-hate relationship with TV."

"How so?" asks Tom Dobbs.

He explains: "TV scares me. It makes everything seem credible."

"Why is that so bad?" another presidential aide asks.

He explains: "If everything seems credible, nothing seems credible. TV puts everybody in those boxes, side by side. On one side there's this certifiable lunatic who says the Holocaust never happened. Next to him is this noted, honored historian who knows all about the Holocaust. And now there they sit, side by side. They look like equals. Everything they both say seems credible. As it goes on, nothing seems credible anymore. We just stop listening."

And there you have it, Bradley. What goes around, evidently, comes around. And once again, you might just be the "inspiration" for this little back-seat rant.

ANDREW PEROVICH

I have noticed over the past two years that there are more and more articles on the "Holocaust" that infer the U.S. dropped the ball, and is responsible for additional suffering by not helping European Jews more during and before World War II.

I just received a news article from CNN titled "Frank Father Sent Aid Pleas to U.S."(January 14, 2007). The article claims Otto Frank made an attempt for himself, and others [Jews], to enter the U.S. in 1938 and 1941, but restrictive immigration laws stopped him...Oh...OK.

It all reminds me of the "Hungarian gold train" that U.S. troops allegedly looted during the war. One can only guess what story will "surface" in the next "Holocaust" novel. I am convicted someone somewhere will make the slimy argument that the U.S. should start paying up for these fictitious failures. All these "survivors" are diminishing in number, but what *legend-maker* wants the gold-pot to dry up?

I sense a new scapegoat for the "Holocaust." The U.S.

DAVID O'CONNELL

Below is a letter published in the January 2007 issue of Culture Wars. *Mark one up for the revisionists. The article to which it refers is a devastating expose of Elie Wiesel.*

To the Editor:

I would like to thank those *Culture Wars* readers who have written to me about my November 2004 article entitled "Elie Wiesel and the Catholics." After the article appeared, one of the people quoted therein, Prof. Naomi Seidman of the Graduate Theological Union in Berkeley, California, attacked me under prevailing "fraud in research" guidelines (intended for fraud in science, not humanities) at Georgia State University. I had devoted 31 words and one footnote to Seidman in my article, which contained over 4800 words! Yet, she had the nerve to claim that I had "misappropriated" her article.

Then my supervisor, a dean at GSU, recruited Prof. Deborah Lipstadt of Emory University to write a letter condemning me. She is a specialist in "Holocaust denial." Her vocation consists in going after the media bogeymen known as "Holocaust deniers," that is, people who study the Jewish holocaust narrative the same way they would any other historical subject.

This vicious campaign against me began in September 2005. It was intended to defend the infamous multi-millionaire Elie Wiesel, the figurative CEO of that huge commercial entity and pro-Israel propaganda enterprise known as "the Holocaust." I was given a chance to respond to these accusations, and I did so in a forthright manner. Now, a year later, a panel of three faculty members at GSU has voted unanimously to dismiss the charges of "fraud" and to delete all this rubbish from my personnel file. The committee members appointed to hear

this complaint stated that I "did NOT commit misconduct in research" [emphasis in original] and added:

"Dr. Lipstadt's allegations of scholarly misconduct are without foundation."

Most significantly, despite their ready access to the media, none of my adversaries dared to attack me in public. Furthermore, they never challenged any of my principal assertions about Wiesel, since they knew I was telling the truth about the man who is the public face of "the Holocaust." Instead, all these attacks were conducted behind closed doors.

It is important to note that the very people who are so eager to give us unsolicited "lessons" about the need to "teach tolerance" are so often lacking in "tolerance" of opinions that are at variance with what they preach!

Thanks again to my faithful CW readers for your prayers and support.

Yours truly,

David O'Connell
Professor of French
Georgia State University

OUR STORIES:

The Human Face of Holocaust Revisionism

Joe Bishop

I don't think I heard the word "revisionism" until many years ago when I was living in Rhodesia and the Institute for Historical Review sent me a book catalog. I had somehow wound up on their mailing list as a potential supporter or customer. I found that I wanted to read just about everything in the catalog. I'm a voracious reader, and like a lot of guys I've always had a strong interest in military history and in World War II. I quickly gathered that much of the history being "revised in accord with the facts" (to paraphrase Harry Elmer Barnes) related to the received history surrounding Germany in both major twentieth century wars. A lot of the authors showcased were fairly obscure and their important work wasn't getting into the mainstream, but at least someone was distributing it, for educational purposes if nothing else.

Now, I have always admired and felt sympathetic to National Socialist Germany, which is probably how I wound up on the IHR list. That does not mean I like propaganda defending Hitler and his associates without respect for the truth. I don't. But I also don't like the opposite propaganda which irrationally demonizes them and condemns all that they did, wrote, or intended. I have read widely among the histories and memoirs of the period, and although there are many fine exceptions, the consistent overview I get is that a war of propaganda is still being waged sixty-two years after the war ended. Or more correctly, the propaganda war was re-initiated some decades after the war.

Even the B-grade propaganda films have been modernized and reissued, with Harrison Ford and others boldly fighting stereotypical Nazi beasts and saving the world for democracy and niceness. What is the purpose of this kind of global program? And it has to be a program, there is just too much of it for there not to be. For something like this obviously intended to manipulate public opinion, there must be beneficiaries. Also, for this kind of across the board program, there has to be cooperation between the various entities that churn it all out. I did not say "conspiracy," that is a too value-laden judgment! So let us just say that some sort of interlaced cooperation was, and is, occurring, and very effectively so.

The Holocaust. I had never had reason to question the idea that six million Jews were gassed during the war. But what I started to notice from the 1970s onwards was that it had suddenly become a major event being pushed into everyone's minds, although prior to that it had been a mere historical footnote. Again, a program was obviously being promoted and surely for the same beneficiaries. The only beneficiaries that I could see were Israel/Zionism and Jews generally. Or put another way, whatever goals and agendas Jews collectively were pursuing, there was a far greater

likelihood of their success if sympathy could be generated for Jews as a people.

My interest in the Holocaust has not been the numbers of those gassed or machine-gunned or whatever, but rather the historical context in which it took place. Why was the National Socialist administration interested in interning most of the Jewish population of Europe? What sorts of activities were Jews engaged in which made them such a security threat? And in what manner did so many Jews perish, why, and when? The whole subject can be rather involved of course, but it is very interesting and revealing nonetheless. Usually the propaganda version is a simplistic, even infantile one, to wit: evil Nazis rounded up and gassed all the Jews of Europe out of sheer hate (or "jealousy/ envy"), with no historical context provided—a scenario that is patently absurd. Hence, the need to study the events, and the alleged events, independently.

So, thanks to the IHR, I started reading Holocaust revisionist materials which I had not encountered before. I had already read or seen presentations of the standard Holocaust stuff over many years. I began to compare the two. It was clear to me that the revisionists were presenting a very solid and factual case while that of the other side was largely, and only, emotional in content. At the same time, a lot of the revisionist material was highly technical. It had to be, since revisionists examined Zyklon-B residues, or cadaver cremation rates, or delousing data or whatever. Consequently, it was a bit boring in places.

Was I being too subjective, too biased? Maybe, or maybe not. But for my own sake I did honestly want to read the truth about the war and why that truth was important to the postwar period and to today's events and the future. If the Nazis committed all sorts of crimes and the Jews were innocent victims, then I wanted to know that. Clearly, that is not the sum of the events of that historical period, but even if the charges were true, that should not give today's Jews a blank check to do whatever they wish around the world and to commit their own Holocaust against Palestinians or any other people.

I recall that at an IHR conference a few years ago, the Canadian publicist and artist Ernst Zuendel was the keynote banquet speaker. He openly and proudly proclaimed from the podium that he was a National Socialist. What I found interesting was how the audience reacted. Many, including myself, enthusiastically applauded. Many others sat silent and did not seem to approve of what he'd said. It gave me at a single glance the opportunity to see the divide between these two orientations.

Now I know that revisionists today come from different backgrounds. Some are libertarian, some are anti-Nazi, some are human rights activists, and so on. Others are racist and neo-Nazi. Revisionists usually like to trumpet the former groupings and not mention the latter. They are sensitive to perceptions and to the stereotyping in the other side's propaganda against us. But the fact remains that many revisionists take an interest in these matters because of their own leanings one way or the other.

I recall that at an IHR conference a few years ago, the Canadian publicist and artist Ernst Zuendel was the keynote banquet speaker. He openly and proudly proclaimed from the podium that he was a National Socialist. What I found interesting was how the audience reacted. Many, including myself, enthusiastically applauded. Many others sat silent and did not seem to approve of what he'd said. It gave me at a single glance the opportunity to see the divide between these two orientations.

Activism. I have never really liked the word much because it implies a political or ideological orientation, and thus a presumed major bias in one's approach to revisionism. However, the sad fact is that revisionism is not given much of a public hearing and is simply not reaching the mainstream where ordinary people need to hear about it. So this is where activists become necessary, to actively bring it to that hearing. When I returned to the United States, I began meeting other revisionists and combining efforts with them in promoting awareness of this new "ism." I helped get revisionist video tapes onto major public access cable television. I bought gift subscriptions to revisionist publications for others. I began to acquaint people I met with revisionist arguments and so forth.

I was especially active on the new thing called the "Internet," contributing to numerous discussion groups, most of which did not apply much censorship, although that changed as revisionists got more active. This was a new thing at the time, using your computer to post messages to be seen by dozens or hundreds or even more people, from the comfort of your own armchair. Right away I noticed the tactics used by Jewish activists. They wanted revisionists completely silenced and list moderators to censor us into oblivion. In most cases they got their way. They were massively abusive, incredibly nasty. They had no sense of humor. They were dead serious, almost fanatically so, about all this stuff, far more so than anyone should be. They had to be ap-

plying group pressure behind the scenes on moderators and Internet services, which too often folded to the demands made on them. Again, the "interlaced cooperation" thing comes to mind. There really was something to that! At the same time, their propaganda ridicules the very idea of Jews cooperating to effect such actions, such censorship.

I look at revisionism today and I am saddened. Some people have been totally destroyed by Jewish pressure, like Fred Leuchter. I remember seeing him and his wife at a table outside an IHR conference room some years ago. He had a can marked "donations" on the table before him. He was almost begging for help from conference attendees. This man had investigated Zyklon-B residues at the Auschwitz crematoriums and come to conclusions which the Jewish establishment did not like, so they saw to it that he lost his job and his livelihood.

Others have wound up in prison in "democratic" Europe, like Ernst Zuendel, David Irving, and Germar Rudolf, all simply for expressing their skepticism of the Holocaust and/or mass gassings. This is Orwellian. This intolerance for a point of view, and an historical one at that, is not the kind of world I want to live in. Fortunately, Irving has now been released from prison and he has gone right back to researching and writing. At some point both Zuendel and Rudolf will be released also, and I know that both of them will get right back to work.

These men have set an example to us. And what has happened to them, I mean the injustice they have suffered, inspires a kind of righteous anger in others that can only create more revisionist activism. It seems that the only way that the "interlaced" crowd can stop revisionism is to just kill us all in a kind of new Holocaust.

To conclude, I have to say that I think that there is such a thing as objective truth. In this case, historical truth. I have never accepted the deconstructionist position on history and so many other matters. By this I mean the Marxist or quasi-Marxist attempt to define our history, our values, our truth, our heritage, etc. as being inherently without objective merit and therefore to be rejected.

Our history does have value, and truth does have reality, and a major task of historical revisionism is to affirm both. I believe that the purpose of these deconstructionists is to further break down society intellectually, to create a kind of anarchy of ideas that would produce a society so confused and weakened that it would facilitate the creation of a new Marxist-Leninist ideology or some strange offshoot thereof.

But that's another story. I personally embrace what I believe was the cosmic-oriented life philosophy of the ancient Aryans, the ancient Greeks, and other mature and wise sages/peoples of the past. In other words, their conscious identity embraced their place in the universe, an identity with life purpose serving "truth," "wisdom," a higher life force, a worldview in which truth is the highest value, that it is eternal, and that there is no greater pursuit than to seek it and its insights and to try to live our lives in conformity with it/them. How important is human life compared to that? We only live for short spans, while truth is eternal. Thus, human life itself is surely transcended by these ideals.

Forward revisionism!

Joseph Bishop,
Revisionist21@aol.com

BOOKNOTES

Palestine: Peace Not Apartheid by Jimmy Carter

New York, NY: Simon & Schuster, 2006
Hardcover, 264 pages

Reviewed by Richard Widmann.

Jimmy Carter's latest volume has created tremendous controversy and stirred the wrath of ardent Zionist supporters around the world. The book was attacked in the *New York Times*, by Jeffrey Goldberg in the *Post*, and by O. J. Simpson attorney Alan Dershowitz.

One critic, well-known anti-revisionist Deborah Lipstadt, utilized her standard form of unsupported accusations, name-calling, and exaggerations to defame the former president. Lipstadt's principal charge is that by ignoring the Holocaust, which Carter largely does not mention in this volume, he is giving comfort to the "Holocaust deniers."

Far from an anti-Semitic or even an anti-Israel diatribe, Carter has presented a Christian look at the Palestinian crisis with a target audience of Christian readers. Carter's objective is no doubt to provide for the layman not only a brief historical look the Israel-Palestinian situation but to offer an insider's views into what it would take to establish

peace and justice in the region. The charge that Carter ignores the Holocaust is true but largely irrelevant. *Peace Not Apartheid* is not a history of Israel and in fact begins with Carter's visit to Israel in 1973, when he was governor of Georgia.

Carter identifies the key players in the region from the time of his presidency to the present. He gives brief accounts of the events that occurred during his presidency and devotes chapters to all of presidents from his administration to the present. The book does contain a 10-page historical chronology of the Middle East region beginning at 1900 B.C. It is presumably in this brief look at 4000 years of history that Carter's critics desired a reference to the Holocaust. However, as Carter considers the land of Palestine and not the Jewish people, such an omission is understandable.

Revisionists who read *Peace Not Apartheid* may be left wondering what the controversy is all about. The book is not anti-Israel at all but rather an attempt at an even-handed consideration of the necessary steps to establish peace in the region. That this book has been so fiercely attacked speaks to the growing number of voices who refuse to allow any criticism of Israeli policy whatsoever.

The value of this book is based on who its author is and the prospect of reaching an audience that has been increasingly Christians. Lipstadt in her attack on the book admitted, "When David Duke spouts it, I yawn. When Jimmy Carter does, I shudder." It is surely the prospect of Christendom awakening to the inhumanity of Israel's treatment of the Palestinians that is causing Lipstadt and other Zionist voices to shudder and then come out swinging.

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THE HOLOCAUST AS MYTH

Betraying the Public Trust

John Weir

As a school of historical research and writing, revisionism has been around probably as long as people have been writing history. The idea is that history has importance beyond the simple recording of events. Political interests push to shape the record of what happened to place those in power in the best light. It is therefore possible to deduce who has power by looking at how they are portrayed in popular history. Popular history is not necessarily accurate. The twentieth century industrialist Henry Ford has been quoted as having said "History is more or less bunk." Before him, Napoleon Bonaparte said "History is the version of past events that people have decided to agree upon."

So, history is more than an objective record of events. History is myth. In this context, myth doesn't necessarily mean a fiction. Myth can be true. In fact, it is better that way because the purpose of myth is explain and illustrate a deeper, underlying lesson about the world around us, and our place in it. History can therefore be a used as means for a deeper understanding of the human condition since the laws of nature and human behavior remain constant. History as myth is a tool through which the distillation of universals truths can be achieved.

If the model is false, the lessons from it will also be false. When the recording of events is warped to support political goals, the only lesson to be learned is not to trust either history or those who write it.

This is where historical revisionism makes itself useful. As new facts are discovered and old information is reevaluated, new interpretations replace the old. The idea is revisionist history is more accurate history because research uncovers what was previously lost, hidden, or suppressed. Those served by the old interpretations, therefore, see revisionism as a threat and attack revisionists—branding them as liars with evil motives.

There is no question that the Holocaust is a myth. It is the founding myth of the rogue state of Israel. Oswald Spengler, the German philosopher, believed civilizations are superorganisms that form around a central myth. The Nazi writer, Alfred Rosenberg, wrote *The Myth of the Twentieth Century* in the hope it would become the

myth for a new Germany. Ironically, Nazi Germany provided a myth for Israel instead. Additionally, Zionists commonly promote the idea that there are lessons to be learned from the Holocaust. So, like other fables, or parables, the Holocaust is supposed to have something to teach those who take time to study it.

The major lesson for Jews is one of a paranoid view of world. The Holocaust has become a metaphor for modern Jewish identity. It is just one in a long list of events in which Jewish existence was threatened. It is commonly said that Jewish holidays can be described as "They tried to kill us. They failed. Let's eat!" This is an attitude that predates Nazi Germany, but is reinforced by the story of the Nazi extermination. Fear is a powerful motivator. Zionists exploit and encourage the belief that Jews are a besieged people in a hostile world while offering the refuge of the Zionist homeland as the only chance for survival. The bogeyman specter of an ascendant anti-Semitism is repeatedly raised to try to get Jews to move to Zionist Israel. There is always another Hitler out there desirous of finishing what the first on failed to do, so the only safe place for Jews is Israel.

The fact that the German image suffers from this situation is purely circumstantial. The Holocaust myth and Jewish identity require an antagonist. Hitler is one who has been preserved on celluloid. He can be to be trotted out, with appropriate narration, any time a particular popular mood needs to be created. For the most part, it is those outside Germany who are being influenced, but Germans too are manipulated by continuous W.W. II agitprop. The libertarian economics writer, Gary North, recently observed: "When people feel guilty, they are more likely to let the state tax them and spend the money to make things better...for the state." Though he made this statement in another context, it gives us a clue as to what the German state gets out of its enforcement of the Holocaust myth, and its perpetual apologizing for twelve years in the last century.

The utility of the Holocaust fable goes beyond Jewish mental conditioning, or Zionist and German state interests. Nazi Germany also plays a prominent role in American domestic politics.

The Holocaust has become a metaphor for modern Jewish identity. It is just one in a long list of events where Jewish existence was threatened. It is commonly said that Jewish holidays can be described as "They tried to kill us. They failed. Let's eat!"

Nazi Germany is always the example given for why U.S. foreign policy has to be aggressive. As Anti-War.com columnist Justin Raimondo recently wrote: "The neocons, with their Churchillian pretensions, like to pretend it is 1938 all over again: any negotiation is a reenactment of Munich, and the goal is nothing less than unconditional surrender." Up until December 1941, the American people did not support participation in a foreign war, and especially not after the disaster of World War I. The foreign policy the vast majority of the American people supported was the same as that of President John Q. Adams who in 1821 wrote that America "goes not abroad, in search of monsters to destroy." Since the end of W.W.II, however, that attitude has been altered by a uniformly pro-war mass media. In repudiation of Adams, Hitler's Nazi Germany has been made the prototypical monster America needs to go abroad to destroy. Going abroad in search of monsters to destroy is now the American way.

This should be no surprise to anyone. It is the nature of government to gather power to itself at the price of the liberty of those it claims to rule. America is no exception to this behavior. The most common way government does this is by promising security in exchange for its new authority. People don't need security if there is no threat to their safety. Government, always desirous to steal what others have, will manufacture a threat to encourage acceptance of loss of liberty among the governed. German Reich Marshall Hermann Goering, while in captivity after the death of Germany as a country stated:

"Of course the people don't want war. But after all, it's the leaders of the country who determine the policy, and it's always a simple matter to drag the people along whether it's a democracy, a fascist dictatorship, or a parliament, or a communist dictatorship. Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is tell them they are being attacked, and denounce the pacifists for lack of patriotism, and exposing the country to greater danger."

Threats that are imaginary, real, and manufactured all serve the same purpose in promoting group cohesion and herd behavior. The group can be ethnic, religious, or political. It doesn't matter because people behave the same when they believe they are in danger. Belief influences and governs human behavior: It dictates how people behave in the situations they encounter in their lives.

As noted before, the Holocaust is a myth. It is a belief that is used to influence the behavior of Jews

and Gentiles alike. The two major emotions it is designed to evoke are fear and guilt.

Whether the myth is historically or factually accurate is beside the point. The Holocaust is used in this manner by both church and state to manipulate people and tie this fable to some of the most powerful human emotions.

This is what Holocaust revisionists find themselves confronting. Often, revisionists are compared to "flat-earthers" in the corporate media. If such people actually exist, the comparison is only valid in that the belief in the Holocaust is as fundamental to the way the earth is shaped to many people. The Holocaust is a deeply anchored belief even in people who know very little about it. We can see that not only does disbelief in the Holocaust myth threaten modern Jewish identity as shaped by political Zionism, but for others it brings into question the credibility of those in authority who told everyone it was true: the state, the churches, the schools, and media of every kind. These sources are the same ones people trust and depend on every day for information. If these trusted authorities are wrong about the Holocaust, what else are they wrong about? What other dishonesties are they promoting?

Several people who no longer believe the Holocaust story have told me that when they first discovered revisionist literature they at first felt guilty reading it. This is testimony to the nature of the emotional conditioning nearly everyone in America has undergone in relation to the Holocaust myth. It takes courage to test a belief—particularly one connected to many important, authoritative social, religious, and political institutions—and find it flawed. It is not easy, but—as Robert Frost wrote about the road not taken—it has made all the difference.

What people need to realize is these institutions operate on lies. The Holocaust story is only one example of many. The lie is their stock in trade. They use lies on a credulous public to their advantage. The problem is not who is in power. The problem is systemic. In his 1883 book, *Thus Spake Zarathrustra*, Friedrich Nietzsche wrote:

"A state is called the coldest of all cold monsters. Coldly lieth it also; and this lie creepeth from its mouth: "I, the state, am the people.

"It is a lie! Creators were they who created peoples, and hung a faith and a love over them: thus they served life.

"Destroyers are they who lay snares for many, and call it the state: they hang a sword and a hundred cravings over them.

"Where there is still a people, there the state is not understood, but hated as the evil eye, and as sin against laws and customs.

"This sign I give unto you: every people speaketh its language of good and evil: this its neighbour understandeth not. Its language hath it devised for itself in laws and customs.

"But the state lieth in all languages of good and evil; and whatever it saith it lieth; and whatever it hath it hath stolen.

"False is everything in it; with stolen teeth it biteth, the biting one. False are even its bowels."

Since revisionists have been inept at getting the mass of people to believe the obvious or even test their beliefs by taking the time to examine what revisionists have to say, I feel only pity for those sitting back hoping revisionists free them from the guilt- and fear-inducing story of the Holocaust which is warping culture, religion, and politics today. Germans do not deserve the destruction heaped upon them during the war or the burden of guilt draped upon them for twelve years of Nazi government. A dozen years in the first half of the last century does not constitute the bulk of German history. Nor does it define the German character.

Regrettably, for as long as people find government pronouncements credible despite that such institutions' long history of lying, Germans will have to suffer. The suffering will continue for as long as there is utility in this lie. In any case, with the long history of failure to make headway in expanding the acceptance of revisionist research, a re-examination of methods and tactics used by revisionists is long overdue. As the saying goes, repetition of actions with the expectation of a different outcome is sign of insanity. Or "If you do what you always did you get what you always got." If they want greater success, revisionists will have to do what they do differently.

Holocaust revisionism, for the time being, will have to be a personal vision quest. Each of us will have to take the journey from belief to disbelief alone. Germans, Jews, Americans, everyone! Revisionists are not going to force governments, or anyone dining out on the Holocaust story, to admit the Holocaust is, in most of its particulars, a lie. Salvation from this emotional conditioning, this brain washing, lies not in the power of revisionists, but within yourselves. The roadmap to freedom is on the Internet. Revisionist websites are packed with the tools to break the mental chains that bind you to the liars and thieves who have preyed upon your credulity for so long. Take them up. Freedom beckons.

There is security in servitude, as the fable of "The Wolf and the Dog" illustrates. So, taking and keeping freedom always involves

personal risk. The choice ultimately is a very personal one.

There is no question that the Holocaust is used for political purposes by a wide range of governments and other institutions. It is not simply another historical event like invention of the telephone or the light bulb, or the relocation of the French from Canada to Louisiana. Unlike these events, it is being used to influence behavior. Belief in it is enforced by law in a growing number of countries.

There is also no question that the Holocaust myth, in most of its essential claims, is a fiction. The evidence is piled and heaped on shelves all around me. It inhabits my computer hard drive. The research is scattered in a growing number of places on the Internet and in a growing number of languages. The facts lie in archives, libraries, and in rotting Nazi concentration camps. If you are satisfied with what you believe, then don't fear testing it with new information. If you are dissatisfied, start reading and build a better model of the world around you.

REVISIONISM TAKES CENTER STAGE (continued from page 1)

explanation."

People can see through the little lies, but big crude lies on a cultural scale are often invisible to them, regardless of how naked facts and logic may render those lies.

It is difficult to break through this psychological barrier with the sorts of formal historical analyses that constitute the bulk of revisionist efforts. Other vehicles are more suited, e.g. cartoons or even jokes. Best, however, is fiction and theater, as seems proved by the work under review here.

The play *Grandma's Ashes* is an allegorical depiction of "Holocaust" hoax and exploitation, the author being a professional writer who has chosen a pseudonym that translates to "Steven Spielberg." The plot presents an itinerant shyster (Pa) who, accompanied by his young son (Boy), and carrying with him an urn said to contain "Grandma's ashes," arrives in a town demanding that it honor the ashes and make restitution for the crime committed against Grandma. It is never made clear whose grandma it was, but Pa eventually convinces the town that it is somehow guilty of her murder and, equally important, theft of her property. The target is of course the town's property, but the guilt is a prerequisite for accomplishing the shakedown.

Along the way Boy forms a romantic relationship with Girl, a native of the town. The play contains no reference to the Nazis, Jews, gas chambers, etc. but, today, only a very dense viewer would not see the point.

It is difficult to break through this psychological barrier with the sorts of formal historical analyses that constitute the bulk of revisionist efforts. Other vehicles are more suited, e.g. cartoons or even jokes. Best, however, is fiction, and theater, as seems proved by the work under review here.

It is a commonplace that "Holocaust observance" amounts to a religion, but I believe more specific observations are required. Our religion is Christianity, a guilt-driven religion, as is the "Holocaust" religion. The second reason that the legend falls on our willing ears and exploits us so easily is that our commonplace idea that "we are all sinners" is so easily converted into "we are all guilty,", in our case of the murder of the Jews. The shysters long ago pointed their accusing fingers far beyond the Germans. It is no accident that in the play it is the local clergyman who becomes Pa's crucial ally in his campaign to bring the town to acknowledge, if only in a foggy but nevertheless effective way, its guilt for killing and robbing Grandma. The psychological vulnerability that Hitler noted is reinforced by our conditioned propensity to assume moral guilt. The Minister is professionally qualified to dish out this imaginary guilt.

The "Holocaust religion" is usually described as a religion for Jews, as in a recent article by Gilad Atzmon (www.counterpunch.com/atzmon03032007.html), though even Atzmon concedes in passing that "it appeals to the Goyim as well, especially those who are engaged in merciless killing 'in the name of freedom.'" While I concede that there may be a special version of the new religion for Jews, the version I am talking about is for everybody, with the Jews taking up the collection.

On the annual "Town Day" the gleeful excitement of the townsfolk at the merriment to come is frustrated by the harping reminders of Grandma's ashes. At that point in my reading my thoughts were forced to return to Ingmar Bergman's brooding 1957 masterpiece *The Seventh Seal,* a film I had not seen in many years, about a disillusioned knight returning from the Crusades. In one scene of Bergman's film the townsfolk, on what might have been the first bright

sunny day of spring, are having themselves a fine and merry time when a group of flagellants appears, beating one another and bearing a huge cross depicting Jesus in his agony. The merriment ends abruptly and many fall to their knees, joyful faces becoming fearful ones, except for glares of contempt from the wise few. The group stops and its leader berates the townsfolk for their foolish notion that life has real pleasures. The common lesson is that there is nothing real in life except the fear of agony and death, or grief over Grandma's ashes, or grief over the horrors of the "Holocaust," the last category assaulting us with a frequency and a stridency that have only grown over the past 60 years.

The play is quite perfect in depicting the intimidating sophistries, exploiting innocent gullibility and false guilt, that revisionists see clearly but are not seen by the general public. It is a minor masterpiece of cultural satire. The stupid lies advanced by institutions of power and influence are as a consequence seen as playing a game we would not fall for if accosted by it in normal life.

In this review I am preaching to my own choir. What is needed is not only for revisionists to buy and read the printed version of this short play but, most important, performance of the play and availability of a performance on a DVD. Because of its purely allegorical character, I believe the play would be best performed with simple, abstract scenery.

Anybody interested out there?

Published by: Eidolon Books, Adelaide, Australia, 2005.
ISBN 0 9585466 5 7, 67 pp.
Price: $6.95
See order sheet.

THE CODOH FORUM: What They're Talking About

Webmaster: Hannover / http//forum.codoh.info/index.php

The Question of Holocaust "Revisionism" vs. Holocaust "Denial"

(This is an excerpt from a longer series of posts about an issue that has bedeviled me since I first got into revisionism. I never wanted it to be thought that I "denied" that the Jews of Europe suffered a catastrophe during the Hitlerian regime. I only wanted to encourage an open debate on the German WMD, the "gas chambers," a reasonable position. I have come to wonder if I have not been wrong to disassociate myself from the term "denier." It has not done revisionism any good whatever, and it has not done me any good whatever. Revisionist arguments remain unexamined on their merits, while I remain a cruel anti-Semite and vile liar who wants nothing more than to hurt Jews.)

ASMarques

The "Holocaust" is not the historical equivalent of a shapeless amoeba. The "Holocaust" is a set of events—historical if true, pseudo-historical if false—just like the sinking of Atlantis, the donation of Constantine, or the virginity of Mary.

It's not void of form or contents, quite the contrary. The "Holocaust" is (definition follows, please pay attention): "The attempted racial extermination of the Jews by the Germans, largely through the use of homicidal gas chambers and industrial chain methods in selected extermination camps, resulting in approximately 6 million Jewish deaths."

If you believe this, you're a "Holocaust believer." If you don't, you're a "Holocaust denier."
No one is talking "persecution," or "racial laws," or "deportation," or whatever. We are talking (obviously failed) "extermination."
Why complicate simplicity itself?
The "denier" label, in my view, is highly accurate and convenient. To deny is to refuse to believe in something you're required to believe in. It's the word religious bigots use to designate someone who does not accept the religious claims imposed by their factual authority.

Am I a "Holocaust denier"?
Sure I am: In the precise sense I am, for instance, a "historical Christ denier" and—to use Butz's well-known parallel—a "Donation of Constantine denier."
So what? Why reject such a useful and indeed correct word that brings to attention the dogmatic religious character of the "belief requirements" imposed on you?

Sailor

Wikipedia [Internet encyclopedia] defines the Holocaust as: "The Holocaust is the term generally used to describe the killing of approximately six million European Jews during World War II, as part of a program of deliberate extermination

planned and executed by the Nazi regime in Germany led by Adolf Hitler."

ASMarques

Anyone remotely familiar with the "Holocaust" and the "gas chambers testimony" absolutely central to it (remember the all-important role claimed for the "survivors" that bear witness and the frantic efforts to record their "eyewitnessing") knows the gas chambers and other exotic industrial mass murder methods play the central part in the above mentioned "deliberate extermination." Anyway, even by that definition, if you don't believe either in the "approximately six million" or in the "deliberate extermination" plans, then you're a "Holocaust" denier. So, where's your problem?

> **Sailor wrote:** If you don't believe in the existence of homicidal gas chambers, you may be a "homicidal gas chamber denier" (which I am), but not necessarily a "Holocaust denier."

Not at all. If, for instance, you believe six million Jews were killed as a result of anti-partisan warfare in the Eastern front (an utterly preposterous claim, by the way) that's not the "Holocaust" at all. What defines the "Holocaust" is its claimed uniqueness and thoroughness, not a simple quantitative variation from your latest Vietnam-like body counting. Leave Wikipedia alone and try to read the literature on the subject since 1945. You simply cannot cancel what has gone before and redefine your meaning every time you feel like bringing some new content into the same old emotional package.

I don't understand why people go along and make it so easy for the liars to keep lying. I suppose if Wikipedia one of these days decides to state that not only doesn't the "Holocaust" involve any gas chambers, but it doesn't even involve any body counts in the range of the millions, then you'll be glad to redefine your views on the subject as well, according to requirement and with no end in view...

Okay. Post me when you reach the conclusion that the "Holocaust" was actually two Jews bludgeoned to death by Hitler in his Munich apartement, and we'll proceed with this little discussion from there. Until then, please spare me the weekly updates and the wiki-type authority. I know what the "Holocaust" is. Anyone who has been alive for the last decades outside the deepest Amazonian jungle does.

Henry

Since you "know" what the "Holocaust" is, would you kindly share with the rest of us exactly what it is? The H-Industry can't seem to keep its story straight.

ASMarques

Sure, but I already did that (see above). Here we go again:

"Holocaust" (definition): "The attempted racial extermination of the Jews by the Germans, largely through the use of homicidal gas chambers and industrial chain methods in selected extermination camps, resulting in approximately 6 million Jewish deaths."

This, of course, is not recognition of any truth contents, but simply the description of the alleged historical event we are talking about, regardless of its truth or falsehood.

> **Henry wrote:** The H-Industry can't seem to keep its story straight.

Their problem, not mine, yours, or the historians'. If a burglar gets caught and cannot keep his story straight it's the burglar's problem, not the society's at large.

Let me try to explain why we cannot accept the "Holocaust" as a fact or even a partial fact. We can construe complex sets of events into "single historical facts" and maintain an epistemological validity to our discourse if a clear understanding of our meaning exists. Historical narrative would be a desert of intractable minutiae if we didn't do just that. Thus, the Second World War may be called "a fact," much like any simple empirical truth such as "this message is being posted to the CODOH forum."

This is because, in spite of the great complexity of historical events, we establish definitions and understand them: A "war" is a state of belligerence between states, a "world war" is a war of global world significance, and "the Second World War" is the particular world war that took place from 1939 to 1945. Similarly, the "Holocaust" is a relatively precise set of allegedly historical events involving an attempted extermination of the Jews and resulting in approximately six million of them being murdered, mainly in the German homicidal gas chambers, during the Second World War. As I said, anyone who has been around for the last half century, living anywhere but in the deepest Amazonian jungle, is familiar with this.

If we are to discuss the truth of the "Holocaust" as a set of alleged historical events, rather than a pseudo-historical vague set of religious-like beliefs the truth of which no one really cares about, we should get hold of its historical contents and avoid constant redefinitions that will make it impossible for us to pin down the meaning of the word. For instance, a biblical holocaust is simply a sacrifice consumed by fire,

and "ill-will towards the Jews," "persecution of the Jews," "the shooting of one's Jewish grandfather in Russia" or "some mass killings of Jews" are not "the Holocaust," the one historians are talking about when they capitalize the noun. It is impossible to debate the supposedly historical "Holocaust" if, alone among alleged historical facts, it is allowed to remain an open concept devoid of meaning and form.

In this sense then, we are perfectly entitled to deny the "Holocaust" and claim that the "whole thing is a fiction," since all the above claims are false: no extermination (real or attempted), no six million (not even approximately), and no homicidal gas chambers (not even in the supposed "extermination camp" of Auschwitz-Birkenau, where by far the largest part of the presumed gassings is supposed to have taken place).

Of course, if we choose to define the "Holocaust" in a different manner, say as a proto-religious teaching based on vague war propaganda, claiming that undefined, formless, but terrible events, many of them miraculous, happened to Jews in such a manner that they are collectively entitled to financial compensation and exemption from the basic standards of civilized behavior, then the "existence of the Holocaust" might indeed be considered "a fact"—though the "Holocaust" itself would hardly be any longer an appropriate subject for historical debate.

But this is not what is usually meant: While the few authorized "Holocaust historians" that concern themselves with factual history insist in the extreme importance of their subject matter, they do not subscribe to such a definition, and therefore, a rigorous debate of the "Holocaust" as historical fact vs. proto-religious myth should be in order, precisely for the sake of preserving the evidence and dismantling the legend. This is why we should stick to the definition of the "Holocaust" and avoid going along with the liars and falsifiers by playing their endless redefinition game.

Astro3

The Oxford English Dictionary defines "holocaust" as

1. A sacrifice wholly consumed by fire; a whole burnt offering.

2. A complete sacrifice offering. A sacrifice on a large scale.

3. Complete consumption by fire, or that which is so consumed; complete destruction, especially of a large number of persons; a great slaughter or massacre. Its fourth meaning is the "Holocaust," introduced by historians "during the1950s, probably as an equivalent to the Hebrew Shoah."

Central to this ghastly nightmare were "the burning pits in which the Jews were consumed" takeover of meaning of that impressive-sounding word, "Holocaust." Spielberg's film *Schindler's List* had piles of "magically-burning corpses" as an essential part of the whole phantasm (whereas outdoor cremation actually requires a lot of fuel, but let's not go into that). It was a tremendous collective hallucination, as if Hell had appeared on Earth— abruptly halted by Fred Leuchter going over there, and noting that the high water table in the area would have prohibited any such outdoor fires.

Is this relevant? Anyone is free to take ASMarques's view (above): He adopts the Zionist definition of the word, and gets angry with anyone who disagrees. This thread is meant to have quite a legal context, and laws are framed in words. Anyone in Germany accused of Holocaust denial is free to accept ASMarques's view—plead guilty, and go to jail. End of story.

By all means, call the view I am here suggesting traditionalist. For many centuries, this word has had a fairly definite meaning. This word, in its traditional meaning, would have totally and exactly fitted what happened to Germany in WWII. Here I'd like to quote Germar Rudolf:

> **Quote:** The genocide against the German people, perhaps the biggest genocide in the history of mankind, is nearly forgotten.

He then explains how other mass killings may have been larger in number, e.g. that of Mao in China, but they were not planned as ethnic cleansing, as was that by the Allies against Germany. That is, what was done against the German people fully fits the definition of the Genocide Convention (1946) in that it was planned against an ethnic group. In a court of law, I am merely suggesting that one could affirm categorically that the Holocaust did really and truly happen, in the most profound and full and exact meaning of this important word—and insist on one's right to give a traditional, centuries-old meaning of that word, one which is non-Zionist. So—not guilty, M'Lord!

I'm really just making a suggestion on how to stay out of jail. So calm down a bit Mr. ASMarques. I'm not as keen as you are, on being labeled a "denier." It is surely a golden rule of politics to define one's goals in positive, rather than negative, terms.

ASMarques

> **Astro3 wrote:** Anyone is free to take ASMarques' s view (above): He adopts the Zionist definition of the word, and gets angry with anyone who disagrees.

Neither assertion is true. There is no specific "Zionist" definition and I'm not angry at all (what made you think that?). In fact the eternal problems around the "Holocaust" word end up by amusing me. Instead of recognizing the spirit of the anti-revisionist laws for what it is (basically "it's open season and anything goes against revisionists, no matter what they say or what they call themselves"), some revisionists will insist in the letter of the law and proclaim their sincere belief in some sort of cloudy "Holocaust" concept of their own, not to be confused with everybody else's "extermination/gas chambers/six million"... only to find themselves thrown in jail all the same...

> **Quote:** This thread is meant to have quite a legal context, and laws are framed in words. Anyone in Germany accused of Holocaust Denial is free to accept ASMarques' view—plead guilty, and go to jail. End of story.

If you think they'll take a close look at what you're saying, once they notice you're not saying what they want you to say "Holocaust"-wise, you're fooling yourself.

> **Quote:** In a court of law, I am merely suggesting that one could affirm categorically that the Holocaust did really and truly happen, in the most profound and full and exact meaning of this important word—and insist on one's right to give a traditional, centuries-old meaning of that word, one which is non-Zionist. So—not guilty, M'Lord!

You mean you imagine yourself denying, say, the gas chambers and proclaiming in court "Yes, I am a firm believer in the Holocaust, only it's the literal burning down of the German cities I mean by Holocaust," and then you'd expect the judge to congratulate you and send you home? Is that some sort of Monty Python sketch similar to the "killer joke" one?

> **Quote:** I'm not as keen as you are, on being labeled a "denier." It is surely a golden rule of politics too.

Depends on the matter at hand. Take for instance witches riding their flying brooms to the Sabbath in order to copulate with the devil. Would you like to try discussing that in "positive, rather than negative terms," just to make your idea clear to me?

FRAGMENTS FROM A REVISIONIST JOURNAL

Bradley R. Smith

*** The Veterans Administration has lost my files, again. Lost them the first time about 1978. Now that I've blown out the left knee and need some help, I find that my records are lost again. There is no record that I have a service-connected disability, which means that my medical bills with the VA are not entirely covered as they are supposed to be for veterans wounded in combat. I don't have money to spend on this nonsense, so it's a real bother.

I can only imagine how it would feel to be a young veteran back from Iraq with a couple legs or an arm blown off, facing a life of real disability (unlike myself), pain, insecurity, and the permanent loss of natural human beauty, to discover that the VA has lost or confused my paperwork. Hundreds of billions of dollars to facilitate the killing, maiming, and mangling of real people, but too incompetent to do the relevant paperwork. And we're not even talking about the Iraqis here. Imagine, if you can, how it is for the Iraqis. I'm not certain I can imagine it.

*** Elizabeth Egge, a student journalist at the Seattle University *Spectator* interviews me via email. When her piece is published I find that she has given me a fair shake and quoted revisionist material that is typically not printed in the student press. Congratulations to the young lady.

*** I've been reading Robert Stone's *Damascus Gate*. Ted O'Keefe convinced me I should give it a go. I had forgotten how much intelligence, invention, and surprise a novel could have, especially a contemporary novel, and how well it could be put together. I remember reading Mailer on the novel years ago and he noting that surprise was the key ingredient of the novel. Did he really say that?

*** European courts and prisons are filling up with revisionists. Jews have convinced us, and have particularly convinced Germans, that Jews are the unique victims of a unique German monstrosity. One problem for Jews is that of all the

genocides we have heard about over the last century, only one has benefited its "survivors" to the tune of hundreds of billions of dollars. So there it is again. Jews and "profit." The old anti-Semitism. In the end, how is this going to be good for Jews?

*** In *Damascus*, Stone writes that Lucas is a man without faith, has a vague identity, and no one behind him. He is a writer working without a specific assignment and represents no one, "nothing but his own claim to rectitude in a world of mirages, obsidian mirrors and the mist of battle." I know a guy who very much resembles this Lucas fellow.

*** The morning ritual. Get up, make coffee, turn on the television to CNN to find out who's killing who. Missed the headlines and found a segment with a lead-in about the half-billion folk in India who are under the age of 25. It was a typical CNN set-up. There were half a dozen Indians on stage representing the film industry, the Congress Party, corporate business, and the Internet, while the audience was made up of under-25s.

A couple days ago when I finished Robert Stone's *Damascus Gate*, for the first time in my life I wanted to visit Jerusalem. Now I'm watching the Indians on CNN and they are so charming and the country appears to be so interesting that today it's India for me. Maybe I just need to go somewhere.

My old friend Mike, whom I first met in Mexico City in the mid-1950s and who after 50 years of friendship has stopped talking to me because Mike (Marvin) is a Jew, shipped out with the Merchant Marine during the final months of WWII and after. Once I began shipping out myself to the Far East in the 1960s we had new stories to exchange.

I remember Mike telling me once about being in port in India, I don't remember which port, and he was looking for a woman. A taxi driver offered to take him to a lady he knew. Mike went along with it. The taxi traveled for several miles up into the hills and into a wretchedly poor neighborhood with dirt streets and no lighting and stopped before a board shack where he could see a single candle burning behind a window covered with gauze. There he was introduced to the most beautiful young woman he had ever seen, or had ever seen since.

Recalling the anecdote I am struck by the heart-breaking reality of how often extraordinary beauty exists, and is lost, in darkness, dirt, and poverty.

*** Attended a meeting of the remnants of the old David McCalden group. Took place in a beach town near Los Angeles. There were only five of us this time. There are more of us still around, but none of us can make it every time. This is the first one I've been to in nine months. We had a swell time drinking beer and eating pizza and talking about the things that old-time revisionists talk about when they get together.

*** Kimberly Lien, a staff writer for San Jose State University's *Spartan Daily,* has asked for an interview. I'm happy to oblige. These things take time, but it's part of the work and I make it a practice to never refuse. I don't know anyone else who is doing any work on campus.

*** Attended a talk sponsored by the Institute for Historical Review in Costa Mesa, south of Los Angeles. I was asked to improvise a few words about the Tehran conference. Then Tomislav (Tom) Sunic spoke, and after Sunic, Mark Weber. Sunic has a new book titled *Homo Americanus: Child of the Postmodern Age.* Sunic was born and raised in Croatia under the communists, a totalitarian culture where language was used in a very special way. To that point Sunic observed that "at the beginning was the word."

Sunic has a number of perspectives that I am largely unfamiliar with. It was interesting to be reminded that Calvinist Christians formed the intellectual and spiritual basis of American egalitarianism, while Russian atheists formed the intellectual and spiritual basis of Soviet egalitarianism—both societies dedicated to the egalitarian ideal, both forwarding a culture of aggression and violence seldom surpassed in the history of the West.

The liberal (egalitarian) concept of "hate speech" is so fluid—without specific legal definition—that it can be used to totalitarian ends. And the notion that most interested me, that democratic totalitarianism—censorship by taboo and prison—is created by the citizenry itself via "*self*-censorship." There is no totalitarian issue more widespread in Western culture than self-censorship, wherein we further the totalitarian ideal, or movement, party, revolution, and finally the State itself. Each of us, in our universal humanity, censors what we fear will cause us to be punished. When we choose to censor ourselves we become not only the

perpetrator of democratic totalitarianism, but its victim.

I was so struck by this thought because it is one more demonstration of the full humanity of all of us, German and Jew, American and Arab. All of us contributing to the ideal of the totalitarian society with our lack of courage and generosity toward the other in the face of what we secretly fear to risk.

That's if I have Sunic right from his talk. I haven't read *Homo Americanus* yet, but I bought it and expect to read it next week. It's listed on Amazon.com at $15.99.

*** I had a late lunch with Hal, a youngish retired business man and cyclist. We met at a Peruvian restaurant near the John Wayne airport. It was my pleasure because Hal is a funny and interesting guy. I mentioned that the night before, at the McCalden meeting, when I was telling some anecdotes about Tehran, that he broke in to ask if I had convinced a Persian to help fund the work. I hadn't. I hadn't really thought about it.

But that reminded me of a McCalden meeting last year when we were talking about revisionist issue, and Hal had broken in, rather off the wall, and asked if I had found any Arabs to help fund the work. I had not. I was not even looking. As the saying goes, I'm too busy making a living to look for funding. I was recounting the two incidents to Hal at lunch when he suddenly broke in and said: "What you need is a fundraiser." He was kind of laughing at me.

For a moment, I was speechless. I had never thought of working with a "fund raiser." I ask for help in *Smith's Report.* I sometimes call individuals and ask for help, though that is not easy for me. But a fundraiser? Someone whose work it is to—well, raise funds? What a concept! I'm slow, but I'm not dead, and I can still spot a good idea if someone else is willing to shove it in my face. Before lunch was over I had decided to look for a "professional" fundraiser. I would share the proceeds with him. What a concept!

I am no good at asking for money. I will be better at asking a third party to raise money and then sharing it with him/her. In effect, I use his/her expertise in fundraising, while he/she uses my work and my history to raise the funds. A pact made in—Holocaustrevisionistland. It's possible. There's something there.

*** Gave an email interview to Jeff Salomon, a student at the University of Pennsylvania who I suppose is a Jew. He does not appear to be a journalist and from the tone of his questions I believe he is deeply worried about the drift of revisionist arguments. I half suspect I am being set up in this instance. Nevertheless, I will correspond with him exactly as if he were anyone else. My pact with myself is to say the same thing to everyone.

*** Woke up this morning with Paloma screeching for her mother. Paloma was in her bedroom and her mother wasn't responding and Paloma's voice was full of terror and I knew even only half awake that something terrible had happened to the baby. I jumped out of bed, if I can call what I do jumping, and beat it across the patio to her bedroom and opened the door. Paloma and the baby were on her bed resting. They each gave me a welcoming smile. It was confusing.

Then I heard Cyrano, the bloody parrot on the other side of the house, screech out "Mama, Mama!" I was too relieved to be annoyed. Paloma thought it was comic. I noticed a sharp pain in my belly then on the lower right side. Memory, instantly, recalled the day I was working as a longshoreman in the hold of a freighter tied up at Wilmington, California. I ruptured myself unloading wooden crates of—I don't remember what. That time the VA had my paperwork and repaired the hernia for free. That was 1964. Forty-three years ago. You can always count on memory to take the unnecessary turn.

Now the sun is out, the parakeets are squawking, the dogs barking, Cyrano is calling Paloma who has some hard rock blaring from her machine, the baby needs attention, out on the street a bulldozer is working on a lot where a new house is to go up, and here I am at the computer preparing to write something intelligent, or amusing, something that might help me earn a living, take care of our lives. A clouded scenario.

*** Sent an opinion piece to 50 student newspapers titled "The American Professorial Class and the Holocaust: A Morally Bankrupt Vocabulary." It's a little loose up front, but ends nicely and we may get something from it. It will have interfered with Holocaust Remembrance week, so…..

Starting in 1979 with Dr. Wilhelm Stäglich, revisionists have argued that certain specific documents, purported to be documentary evidence for homicidal gas chambers at Auschwitz, could be seen to represent, in actuality, evidence that some facilities there were designed to play secondary roles as shelters against air raids and gas attacks. Such arrangements were common in wartime Germany.

The broadest form of this thesis was advanced in the work of Samuel Crowell, published about ten years ago. A more specific form had come, shortly earlier, in Arthur R. Butz's new interpretation of the "*Vergasungskeller*" document. The missing link between Butz and Crowell was at the outset believed to exist in a certain document mentioning a "*Gaskeller*" but, as this document was only claimed to exist, the link remained missing.

The document was published by the Buchenwald museum in 2005 and noticed by revisionists more recently. The issue can be examined by reading Butz's short article at www.codoh.com/gcgv/gcvergas2.html, and navigating to the links given there.

Germar Rudolf

Germar remains in Heidelberg prison, though he is slated to be moved. Meanwhile, we are informed that while he can still received mail written in German, no mail written in English, except that from family members, will be delivered. When this changes he will notify us.

Ernst Zuendel

The Supreme Court of Canada won't hear the claim from Zuendel that he was unlawfully detained and then deported to Germany.

As is usual in leave-to-appeal cases, the court gave no reasons for its ruling. Ernst, who was detained for two years on a security certificate as a foreign national deemed to be a threat to national security (!), had sought $10 million in damages.

Ingrid Rimland has distributed a well-written, interesting article on this Canadian matter. If you haven't seen it and would like to, drop me a line and I'll send it to you.

The Fire: The Bombing of Germany, 1940-45 **by Joerg Friedrich** has been reviewed on History News Network by Professor Dagmar Barnouw of USC. Her own most recent book is *The War in the Empty Air: Victims, Perpetrators, And Postwar Germans.* She appears to have sympathy for Germans and is routinely attacked in the harshest terms on HNN. In this instance her first critic noted:

"There cannot be any justification whatever for firebombing 'the Paris of the Elbe.' It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe."

I responded: "The implication here (the sub-text if you will) is that if it had served a "military purpose," the burning alive of the children of Dresden would have been (morally) justified. Or if the bombing had brought the war "closer to an end" it would have been morally justified to burn the children. Or if the bombing had assisted in the "post-war reconstruction of Europe," burning the children would have been morally justified."

I noted that Germans at Auschwitz have been condemned, though it has not been demonstrated that they did, for burning children "alive" (Elie Wiesel etc.). Now it is being argued that burning the children of Dresden could have been morally justified in any number of ways.

We have exchanged some 2,200 words the last couple days. No idea how far the "historians" will want to take this. I'll let you know next month.

The Last Word

Next month there will be news of a new film by Mike Smith who produced the remarkable *One Third of the Holocaust*. And with the help of a New York supporter I will begin running a revisionist ad in a student newspaper at a key university. We will try to create a real story here.

So—I can do this work with your help. Without you, however, it's not very */#@&* likely. Please make an extra effort to pitch in.

Bradley

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